

# HUMANIST WORLD DIGEST



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OF RELIGIOUS HUMANISM

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## NATURALISM AND THE RELIGIOUS SPIRIT

By Eugene Wm. Kreves

## A LETTER TO LIFE MAGAZINE

Commenting on article, "The Faith of Our Fathers"

By B. T. ROCCA, Sr.

## 'Brain' Washing Facts and Inferences

By PROFESSOR T. H. PEAR

## What Is Humanism to Me?

By KAY PARKER

LIBRARY  
EDITORIAL

NEWS AND VIEWS STARR KING SCHOOL IDEALS TO LIVE BY

NOT TO BE TAKEN FROM BUILDING

# WHAT IS RELIGIOUS HUMANISM?

*The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to warm and supplement it.*

*The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under a world order that to every human being provides equal opportunity, personal freedom and universal justice.*

*We seek to present Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.*

## THE HUMANIST WORLD DIGEST

Editor:

**E. O. CORSON**

Associate Editors:

**EUGENE KREVES, JAMES McKNIGHT, HAROLD SCOTT**

Science Editor

**D. M. MORANDINI**

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**E. O. CORSON, Editor**

Sworn to and subscribed before me this 29th day of September, 1961.  
(SEAL) **LUCILE A. PERRY, Notary Public**  
(My commission expires July 26th, 1963).

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**Separation of Church and State**

The point is that there would be no point in maintaining a  
parochial school except to give religious instruction forbidden  
the tax-supported schools. Thus aid to a parochial school is aid  
to an establishment of religion forbidden by the First Amend-  
ment. All else is confused thinking or legalistic jargon. —H.S.

## EDITORIAL

As we go to press Russia's current program is to continue saturating the earth's atmosphere with further fall-out from atmospheric H-bomb tests, including a proposed giant bomb. The fall-out from these tests, it is said, will affect plant and animal life for generations. Strontium 90, the new man-made element that replaces calcium in the animal (man's) bones with all its ghastly effects, is part of the hazards of the fall-out.



E. O. CORSON

It is good to know that they are placing this issue before the United Nations as a whole for consideration and action. We hope the UN takes appropriate action to stop all this nonsense of bomb testing in all nations.

How can all this be done? On my desk as I write, there is a copy of a book entitled "World Peace Through World Law," by Clark and Shon, published by the University of Chicago Press. The acceptance of such a thing as a workable World Law under which the United Nations could properly function could remove humanity's head from the block of the guillotine where is now rests. This could make complete disarmament and world peace a real basic foundation for becoming a reality.

Let's request that our representatives in the UN lead out on such a program and encourage all nations to give it their support now.

\* \* \*

### PROBABLY WORTH THINKING ABOUT ANYHOW

Some magazines intimate that our war department and state department are bewildered when after the U. S. has poured millions into military assistance, soldiers of the assisted countries refuse to fight or fight the wrong people, sometimes waging a revolt against their own assisted government with U. S. military equipment. Some idealists have been saying since 1914 that the time might come when common folk would refuse to fight wars set up by governments.

Wars cannot be made by CIA conspiracy or administrative connivance or congressional appropriation of the people's money. War demands men who will gamble with disability and death.

—Rams Horn



# NATURALISM AND THE RELIGIOUS SPIRIT

By EUGENE WM. KREVES

This article is an attempt to trace the rise of naturalist philosophy and its necessary effect upon religious concepts and behavior. In our culture we have a tremendous need to apply the methodology of science and the ever-increasing scientific knowledge to the realm of religion. As we are well aware, a person's religion is determined by or affected by his world perspective. Up until the coming of science man had a relatively simple supernatural world view. His life on earth was influenced by demons or gods. The earth was the stage of all reality, and man was the chief actor. In the seventeenth century there began to occur a scientific revolution. Modern man, aside from a few scientists and intellectuals is seemingly unaware of the religious implications of naturalistic thought.

The old world view put the earth, motionless, at the center of the universe. Planets, stars, sun and moon moved about it. God created the universe as elaborated in the book of Genesis. The earth was created about 4004 B.C. In the future was a day of Judgment when the material universe would be dissolved by God. Human history was built around three epochs: the Fall of Man, the Death of Christ and the Day of Judgment. Meanwhile, earthly happenings occurred in accordance with Divine plan. In life, everything had some purpose. This is a view which we as a species have not fully outgrown. The impact of scientific thought is relatively new. We have had only a few hundred years of science and meanwhile, entrenched ideas supported by strong ecclesiastical institutions are difficult to challenge and to eradicate.

For this reason men go on thinking and living in two different realms, the religious and the scientific, and many religious leaders in order to protect religion from scientific thought tell us that these two realms have different approaches to reality, different concepts and methodology and that they should be kept separate. Meanwhile, modern man continues to believe in God, but he increasingly is confused as to the nature of God. Man knows God isn't a man but continues to call God "Him." He continues to think of God in terms of a conscious Mind or Personality greater than man and existing if not in Heaven then by pervading the universe and man. If God is a Mind or a Supreme Being, then God makes plans and purposes and more than likely must experience feelings of love and hatred or dislike and He must

change His mind in the light of new facts and situations, however, as we have seen with the Greek gods. This conception of God becomes unacceptable, for God becomes highly anthropomorphic, more manlike and less God-like, as the belief in Him grows stronger. To call God "Spirit" is to use a word fraught with many difficulties. "Spirit" is a generalization, and as you make it more specific it becomes increasingly untenable for then it becomes more manlike, limited and contradictory. Other problems loom large in theism. We are told that God made the world. Out of what was the world made? "Out of nothing." It is difficult to conceive of something being made out of nothing.

A corollary belief is that God has some purpose and is working towards that purpose. This implies that God is in some sense limited or restricted. He apparently cannot work his will at once. In the beginning, He said, "Let there be Light" and there was light. Modern man is less inclined to credit the Deity with such instantaneous powers and holds that the mills of God grind slowly but exceeding fine. Religion generally, but not invariably, holds that God had a specific purpose in mind in making the world. Man may be unable to know that purpose in full, but nevertheless it is there. This vague belief becomes a generalized religious feeling which is united with the faith that implicit in the universe is a moral order or that evolution has an ethical goal or purpose. These beliefs appear to be survivals of the early myths and legends of supernatural religion. Certainly, they are no longer held by persons who think in naturalistic terms.

The scientific revolution has given us a new approach to reality and an increasingly fund of facts. As this approach and these new facts are applied to popular religious concepts and practices, religion is on the defensive, for religion largely has a supernaturalistic base which crumbles away under scientific investigation. The religious revivals which we are undergoing are temporary. They cannot stem the tide of naturalistic thought. The masses may enjoy the emotional intoxication of orthodoxy, but solid gains will meanwhile be made in the ranks of people who are examining the growing evidence of the true nature of our world and the new age of skepticism will be more difficult to overthrow than was the period of doubt which immediately followed seventeenth century scientific discoveries and theories. The new scientific approach showed that man was not the center of creation. This caused the entire religious view of life to come into question. That view teaches that a Personal God created



the universe and that through Him the universe has purpose and a moral order. These three beliefs: the belief in a Personal God, a Purposeful Universe and a Moral Order constitute the true trinity of Christianity. **They are the real fundamentals of orthodoxy.**

Naturalistic philosophy not only challenged the subsidiary Christian beliefs but the very core of religion itself. It is this challenge which is slowly being brought to the front and only gradually are men becoming aware of it. Whereas early scientific thinkers pushed God back into the remote past and made Him an impersonal deity, modern naturalistic thought is slowly obliterating the God-concept by erasing the oblong white blur itself. Science showed that natural causation could replace theories of supernatural causation. Naturalism does not accept God as an explanation, desiring a hypothesis which yields itself more readily to testing. As naturalistic philosophy gains acceptance God becomes less a Supreme Being and more of an Abstraction and the Divine purpose becomes less obvious and more subject to skeptical questioning or deadly indifference, and men become less certain that this world is a moral order. Increasingly, we are postulating a moral relativism.

The great struggle for the minds of men is taking place today between the forces for science and religion, or more properly, between naturalistic humanism and supernatural religion. The religious view holds that this world is governed by spiritual force or forces usually termed "God", and that therefore the world has a purpose which is in the mind of God and a moral order which stems from the will of God. In contrast, the view of naturalistic humanism holds that the universe is governed by such unspiritual forces as gravitation, laws of motion and chemical combination. Thus it is seen that the world has no cosmic purpose and is without cosmic meaning. The universe apart from man is indifferent to human values. It is very difficult for the average person to recognize the arguments and issues in this encounter, for they are rarely stated clearly and calmly. My own point of view, based on admittedly limited knowledge, is that to date the naturalistic philosophy has won all the minor skirmishes and that it will prevail ultimately, at least as the thinking man's philosophy if not as the faith of the masses of men.

The chief architect of the naturalistic view was David Hume who set forth strongly and systematically the argument that the universe is totally irrational and senseless insofar as cosmic pur-

pose is concerned. We can, in his thought, never give cosmic reasons why things happen. We only can describe how they happen. You may have a sore throat. You ask, "Why have I a sore throat?" The medical doctor may be able to diagnose your condition and tell you the specific physiological structure of it, but if by your question "Why?" you are really asking for a cosmic explanation of what you term "an evil" the doctor should fall silent. You are asking for a cosmic explanation of what you think is an injustice. You believe the world is a moral order and now you ask what you have done wrong to incur this physical discomfort. If the world is indeed a moral order, then truly your sore throat may have occurred because you in some manner violated the moral law. Naturalism denies that the world is a moral order and says that your question "Why?" is a hangover from an era of superstition. It cannot be answered. We live in a world of natural causes or events but not of cosmic purposes. The world is a moral order if there is a God who wills a moral order and if this were the case your sore throat would be punishment. Naturalism denies the Supreme Being, denies Divine purpose and will in the universe. When someone you love dies the clergyman says, "It was the will of God." If he did not say this, he would have to say either that God was unaware of what was occurring or that he was powerless to help. The naturalist should he be a clergyman will give you no advice except to offer friendship and sympathy, for we have no answer. The universe is as it is, purposeless and un-moral apart from man. Our goal should be to so relate our lives to the welfare of the race that we find in man all the purpose and morality and sympathy and concern we need. After all, is not this where we need to find it?

There are many people who protest against the naturalist philosophy. They say that it seems to lead to a feeling of emptiness and futility, and that we are now in the grip of an age of spiritual darkness caused by this belief in a purposeless, godless, non-moral world. At present there is no indication of any major philosophic movement which will give a more hopeful and revitalizing philosophy. There have been and there will continue to be attempts to entice man back to the supernatural outlook, but that offers more difficulties than solutions.

There have been a few attempts to work out a naturalistic mysticism in which the individual identifies himself with nature and feels himself part of the universe. This has an appeal. For those who desire togetherness that is the ultimate religion, but



it does violence to the thought that individualism is good and that in each person is a creative potential. If the goal of religion is to teach us to suppress ourselves and smother our individuality and achieve a sense of belonging to the universe, life could become primarily a matter of vegetation. Much of the joy of life comes from being able to view it and ponder it from an intellectually objective position. Being submerged in life may be subjectively satisfying, but it also could prove to be intellectually stultifying.

I would like to conclude at this point, but I have the feeling that if I did some persons might feel unloved, confused and utterly lost in the cosmic meaning of that term. Is there actually nothing to which we can cling? Is the universe so utterly cold, so completely indifferent that man is but cosmic slime, existing temporarily on a speck of dust warmed by the heat of a sun which will finally turn cold? What meaning, then, has life? To that question I would reply, "What meaning are you giving to life? Most people who are devoted to certain religious doctrines do not seem to value life more highly than non-religious or religiously indifferent people. Why do we continually look for meaning out amongst the stars? Why do we not look for meaning within our own hearts and minds? Why do we insist upon a purposeful universe when we ourselves show little evidence of moral purpose in life? We want the universe to care about man, but we create bigger and more efficient bombs to destroy man. Is this consistent? We want immortality, yet we scarcely use the time at our disposal for really significant social or even personal goals. We insist upon a God who is a Supreme Being, still we hardly place high enough value upon personality factors of ourselves and our fellowmen. Why must we continually look for enduring significance, purpose and values apart from man? What we should be about is the development of our own moral being and personality and that of society. We need not fear the emptiness of the universe with its lack of purpose and morals if our own lives are filled to overflowing with such intangible but real goods.

The naturalist philosophy does have some positive things to offer. True, it destroys the very core of religion as we have known it. True, it presents a godless universe without cosmic purpose or cosmic morality. Nevertheless, it gives us for the first time, truly, complete intellectual freedom coupled with a sense of wonder. This is the new dynamic of naturalistic religion.

Ultimately reality seems to be not a personal God but interpenetrating fields of energy which are expressed in nature in forms of organization. The organizations are ever changing. Ours is a universe of inconceivable immensity with millions of galaxies each with thousands of millions of stars and reality seems to dissolve into space and energy fields. We look out upon a universe which is vigorous, creative and in which we see new and different organizations. The naturalistic humanist knows he lives in an awesome universe, and he believes that contemplation of it and reflection upon it is a tremendous spiritual adventure.

Religion in the modern age cannot be built upon the crumbling foundations of the old world view. It is our task to re-examine the nature of religion in the light of modern knowledge and to build again from the beginning. The chief building material of the new religious outlook will be intellectual honesty or humility before the truth. If religion lives on within us as intellectual honesty and wonder at the immense universe, it will be vital and meaningful to us. What is significant about man in this world is not that the universe is mindful of man but that man is mindful of the universe.

\* \* \*

### **THE PATIENT'S RIGHT TO DIE**

In the October Harper's is "The Patient's Right to Die" by Joseph Fletcher—one of the most powerful statements ever made for euthanasia. Dr. Fletcher, author of "Morals and Medicine" is a Director of the Euthanasia Society. He occupies the Paine chair in ethics and moral theology at Episcopal Theological School, Cambridge, Mass.

Out of his pastoral experience, Dr. Fletcher graphically describes some of the cases of anguish and indignity which modern medicine inflicts upon the dying. The result—"The classical deathbed scene, with its loving partings and solemn last words is practically a thing of the past. In its stead is a sedated, comatose, betubed object, manipulated and subconscious if not sub-human!"

The ethical case for euthanasia follows the physical: "Death control like birth control is a matter of human dignity.

. . . The morality of vitalism is being challenged by the morality of human freedom and dignity. . . . Doctors who will not respire monsters at birth and will not much longer have any part in turning people into monsters at the end of life."

—Euthanasia Society Bulletin



## SUPREME COURT RULES ON FIVE CLU CASES

The U. S. Supreme Court in the final session of its 1960-61 term on June 19, decided several key civil liberties cases in which the ACLU had played an active role.

The Court declared the right of labor union members to reclaim part of their dues expended by the union for political purposes if they expressly objected. Justices Black and Douglas, in separate opinions, said that use of members' dues for political purposes they object to violates their constitutional rights of free speech. Justices Frankfurter and Harlan, on the other hand, said there is nothing unconstitutional in letting a majority speak for the group. A similar position was taken by the ACLU, provided the minority has the right to argue for its opinion while the political decision is being made.

The Court ruled unanimously that Roy Torcaso could not be denied a notary's commission by the state of Maryland for refusing to swear to belief in the existence of God. The ACLU and the American Jewish Congress has backed Torcaso's appeal.

The Court declined to rule on the constitutionality of Connecticut's anti-birth control laws, as the ACLU had requested. The majority of five said that since no one had been prosecuted in recent years under the laws, it was not necessary to decide on their constitutionality. The four dissenters agreed with the Union's position.

The Court, in another 5-4 decision, upheld the government's dismissal as a "security risk" of Rachel Brawner, a 38-year-old cook employed in a naval gun factory lunchroom. Mrs. Brawner, a mother of eight, had been fired without explanation or hearing. The ACLU argued that her discharge was unconstitutional, citing the Supreme Court's 1959 Greene decision in which an engineer's discharge was reversed because he had not received a full due process hearing.

The Court ordered the release from prison or re-trial within a reasonable period of Emil Reck, on the grounds that the confession he made to the killing of a Chicago doctor 25 years ago was obtained by physical abuse. The decision culminated a four-year battle fought on his behalf by the Illinois ACLU.

\* \* \*

Generally, young men are regarded as radicals. This is a popular misconception. The most conservative persons I ever met are college undergraduates.—Woodrow Wilson.

# A LETTER TO LIFE MAGAZINE

Commenting on Article, "The Faith of Our Fathers"

By B. T. ROCCA, Sr.

Dear Sirs:

In your issue of June 30th, the Editorial "The Faith of Our Fathers" for the 4th of July, 1961, is intended to be a tribute to the great leaders of 1776. But, is it?

Those men had courage, foresight, statesmanship and determination to make of the Thirteen States a new nation. They used their minds. We all revere them for that, so let us not tarnish their glory—judging them and their religious thoughts of that distant time with total disregard of human progress in the past 185 years.

Human learning is transmissible and therefore cumulative. Our source of knowledge is ever growing and each generation has a tremendous advantage on the one preceding. Even in our time, military leaders of World War I would have been hopeless in World War II. So it is so unfair to quote Washington, John Adams, Madison, John Jay, Benjamin Franklin, Thomas Paine, Alexander Hamilton, and many others. So let us imagine for a moment that we could bring these great intellects back to life and bring them up to date on the unbelievable developments and knowledge of the Universe from the infinitely small parts of the atom to the disclosures of the 200-inch telescope; the great works of our thinkers and scientists, the invention of automobiles, planes; the wonders of radio and television and atomic power plants—yes even the H-bomb, the work of our scientists in all fields.

Suppose we begin with Darwin and his monumental work published in 1859, and those who followed him, in proving that Man was not created, but evolved through countless millions of years from a simple cell; that all life on this earth is a product of evolution, that we are related to all other animals. The scientists will tell you, for instance, that all vertebrates have fore limbs which may be used for running, jumping, swimming, seizing or flying, and that the bones from shoulder to tip of finger can be matched bone for bone, whether the animal be frog, rat, seal, rabbit, lizard, bat or Man and the only plausible explanation for this homologous bone structure is that all of these animals descended from a common ancestor.

In 1776 nothing was known of fossils and the wonderful story they tell of the life forms that come down the evolutionary path.



For a long time the so-called "missing link" gave the scientists much trouble, but now the discovery of South African Proto-men, just one step above the so-called lower animals—completes the chain. So we now know from whence we came, and how. You can well imagine the impact of this knowledge on the alert minds of those men—who had little else but the Bible upon which to base their thinking. To a man they would undoubtedly say, "if this be true—and it is now proven—there is no reason to think that we are Divine and have a soul any more than any other animal."

Similarly, they all thought the world was but a few thousand years old. They had not the means we have today to accurately determine the age of rocks by the disintegration of uranium, which shows our oldest rocks in North America to be 3 billion years old. Neither did they know the speed of light, 186,000 miles per second, and that today our largest telescopes pick up light from billions of stars billions of light years away—such fantastic distances that the mind cannot conceive of anything so nearly infinite.

Those men saw the earth, moon, a few other planets and a few thousand stars—almost as nothing compared to the vastness of known space. What they saw was orderly; what they did not see was so different. The astronomers see enormous dust clouds in outer space, the product of stellar explosions, with material enough to make countless millions of earths. If there were an Omniscient Creator He would create everything perfect; certainly would not blow much of it to smithereens!

The "shooting stars" we see at night are caused by small particles of this material entering our atmosphere and being consumed by the heat of friction. Occasionally meteors also reach us, indicating as well stellar catastrophies in the dim distant past.

If it were pointed out to these men that everything in nature is in a constant state of change, but that the laws of nature never change for saint or sinner—that crimes of tyrants are never stopped except by superior human forces; that the cries, tears and prayers of all Christendom didn't save one person from the gas chambers of Hitler, what would have been their explanation? There is, of course, only one answer—man is very much on his own. He can now make H-bombs and destroy all life, and no Supernatural Power is ever going to stop him. Man must realize his great responsibility and the men of whom we speak

would be so quick to do as Jefferson said, "Put Reason in the Judgment seat and decide unemotionally." Jefferson also added "In every country and in every age the priest has been hostile to liberty." And did not George Washington say, "The government of the United States is in no sense founded upon the Christian Religion." And at a later date, Lincoln stated, "My earlier views of the unsoundness of the Christian scheme of salvation . . . have become stronger with the advancing years and I see no reason for thinking I shall ever change them."

If the man of 1776 could have talked to Einstein, Darwin, Thomas Huxley, Julian Huxley, Linus Pauling, Fred Hoyle, Albert Schweitzer and a host of other leaders, their blind faith would have been so quickly destroyed, as it is wholly unsubstantiated. They were fearless men and realists, but they were totally uninformed of the revolutionary developments of the past 185 years.

You do them great disservice to pass on their views as a guide for today; you continue the thinking of the past which is completely outmoded today. You have a great opportunity to reach many millions of people—and you have a great responsibility which you have completely failed to uphold. Every other branch of human endeavor has changed in 185 years, but judging by your editorial written by David Redding—you both prefer to ignore all human progress.

Why must you stick to the orthodox? Why not bring your thinking and writing up to date? Why not arouse people to think and progress? Why ask them to accept the faith of the past leaders—who would be the first to condemn you for your betrayal of your trust to be a leader in intelligent thinking instead of continuing the ignorance of the past.

The vast majority of your readers are orthodox thinkers, or better, believers—for once they really think—they simply cannot be orthodox any more. Thomas Paine pointed out that the Christians didn't believe the revelations of the Jews, and vice-versa, and neither believed the revelations of the Mohammedans, or Buddhists—and that he (Paine) believed none of them. Paine was not a Christian; he believed the Christ story a mere legend—which it is—but he still believed in a God but had he known the story of evolution and the proof of man having evolved, and his not having been created—he would have been the first to accept it, and no doubt would have forgotten all thoughts of a Divine Creator. With his clear analytical mind he would be a



leader today. We need more men like him. I can just imagine how he would scoff at your using his name in your editorial! What can you do to right the wrong you have committed?

And, David Redding. Let us not call him "reverend" for surely such man assumed titles—whether reverend, rabbi, priest, bishop, cardinal or Pope, are all doomed to be as forgotten words as "witch", "soothsayer" or "prophet." They will all go the same way as the divine right of kings for religions have kept people apart, have created every form of intolerance, persecution and wars. The great biologist, Julian Huxley, stated at the Darwin Centennial celebration in 1959 at the University of Chicago, that "all religions must go as they are not in consonance with modern thinking."

May I have your comments please.

Very truly yours,

B. T. ROCCA, Sr.

\* \* \*

## THE INDIANS' REFUSAL

We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal; and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but, when they came back to us, they were bad runners, ignorant of every means of living in the woods, . . . neither fit for hunters, warriors, nor counsellors, they were totally good for **nothing**. We are, however, not the less oblig'd by your kind offer, tho' we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them.

*The reply by the Indians to the Virginia colonists who had proposed to educate six Indian boys at Williamsburg College in 1774.*

# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.



## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

# 'BRAIN' WASHING FACTS AND INFERENCES

By PROFESSOR T. H. PEAR

At times psychologists, upbraided by literary critics for inventing neologisms to stand for "simple" facts, events or concepts, may be permitted a wan smile as they observe the havoc wrought in readers' minds by the juxtaposition of those plain words "brain" and "washing". Some of our readers in thought and action have roundly declared—and have been widely quoted—that persons who hold opinions opposed to those considered right and proper by these mentors must have been "brain-washed". Nearly one-half of the voters in the last General Election must, therefore, have undergone this personal degradation, and presumably post-traumatic amnesia, since they have given no accounts of the technique employed. A dog described as a foxhound was "brainwashed" into distaste for his "natural" activities. No physiologist would accept the idea that the contents of a living human person's brain could be washed, and no psychologist acquainted with the workings of memory could be certain that any record has been permanently obliterated. An analogy with the erasure of sentences recorded on electronic tape is obviously false, if only for the fact that memories are apt to fuse with each other.

—The long-range failure of many attempts at "thought reform" or "forcible indoctrination"—to use less misleading terms—suggests that a person's memories may at times be extremely tenacious. But it must be remembered that these coercive techniques have also been spectacularly successful.

There are varieties of "thought reform" and of "detailed interrogation in stress-interviews having as their object the transfer of loyalties." Alleged aims are various—one is to discover methods which, put into reverse, may help a senile patient towards greater integrity of character and clearer orientation of himself in relation to the world.

The methods used by the Chinese Communists, however, have been described in detail, as the result of numerous psychiatric interviews, by Professor Robert J. Lifton. Comments on his contributions and some others are contained in **The Moulding of Modern Man**, by T. H. Pear. Allen and Unwin (in press).

The present address, necessarily brief, deals chiefly with the Chinese Communists' techniques applied to civilians. Masses of details described unambiguously by Lifton make the easy com-

ment "greatly exaggerated" impossible. The following account is a selection with paraphrases, from Lifton's contribution.

The Chinese Communists' peculiar brand of "thought reform" is practiced with impressive skill. They first demonstrated this during the Korean conflict, when they obtained the fantastic germ-warfare confessions from air force officers and various types of collaboration from some other United Nations personnel. And more recently we have seen Western civilians released from Chinese prisons, repeating their false confessions, insisting upon their guilt, praising the "justice" and "leniency" which they have received and emphasizing the "truth" and "righteousness" of all Communist doctrine.

In Communist China, the authorities apply reform method throughout all levels of their population; in universities, schools, special indoctrination centers, business and government offices, and even peasant groups. Their expressed justification is the conviction that all people retain "influence of the reactionaries" or "ideological poisons" from the former, pre-Communist society, and must be "made over" into "new men" to take their place in the "new society". But it is in a vindictive prison-setting that "reform" reaches its greatest intensity.

In all similar procedures, stress-interrogation is used, and such cruelties as continually shining a bright light into the subjects' eyes will inevitably suggest themselves. In the Chinese procedures the interpreter assures the prisoner that the Government already knows about his crimes. If he protests innocence he is told that the Government does not arrest innocent people, that his case has been thoroughly studied, and his associates have already confessed "everything". When near collapse, he is allowed "rest", believing that his ordeal is over, sometimes for as short a period as one hour. If he still declares his innocence, handcuffs, and later foot-chains, are fitted. In his cell, 8 ft. by 12 ft. his "mates", led by their "chief", demand to know what took place in the interrogation and "help". Meanwhile their "chief" is instructed in methods considered suitable to build up a guilt-complex and confusion in the person. These include physical violence, degradation (e.g. restriction of visits to the latrines), insult and humiliation (e.g. being compelled to look at an obscene picture of Christ).

After two or three months of this treatment the prisoner is greatly fatigued, undernourished, physically ill, confused, perhaps unable to demarcate truth from fiction, guilt-ridden, demoralized, depressed, often suicidal, and experiencing transient psychotic states, e.g. auditory hallucinations.



Calculated kindness follows, cigarettes, tea, books and better hygienic conditions are offered as a reward for co-operation, and he is "guided" towards accepting the "people's" standpoint.

Study group sessions follow, for ten to sixteen hours a day. Each prisoner must express and denounce "bad" thoughts before the group. The prisoner signs his confession before photographers and moving-picture cameramen, and reads it for sound-recording. This proof is widely disseminated as propaganda throughout China and other parts of the world.

The psychological "rewards" of this interrogation are described by the Chinese Communists in this way, and their terms are used here: Through "re-education" the prisoner enjoys the togetherness of intimate group-living, of self-surrender, of sharing the strength of an all-powerful force, of believing that no problems need remain unsolved, of the catharsis of personal confession and the satisfaction of frankness, the moral satisfaction of participating in a great crusade of redeeming oneself and others, and, on a level of mass mysticism, of joining the struggle for peace and the fight for equality.

Even if some of these results have been achieved, we remember the assaults on personality which caused them, and are reminded of descriptions of the Moral Rearmament Movement and the moulding of the "Organization Man". These latter techniques, however, are based on overt reward, often material in nature.

The Chinese thought-reform is neither mysterious nor incomprehensible: the novelty lies in the fusion of its techniques into a powerful cohesive process—thought control. Orwell, in 1984, envisaged milieu control through a two-way tele-screen, but the Chinese have accomplished it via the human mechanism, thereby extending their control into the prisoner's innermost world.

The crude Chinese techniques, owing little to any recent psychological researchers, are relatively easy to describe in an address as brief as the present one. Others are extremely subtle, and far less about them has been published. They are cleverly devised attempts to disorient the subject, to influence his perception, his thoughts, even his dreams, and to make him emotionally dependent upon the manipulator. All methods deliberately destroy the person's integrity. Whether their alleged aims are ever morally justifiable can be judged only in the light of one's belief in the importance of the individual.

—Monthly Record, So. Place Ethical Society, London

# WHAT IS HUMANISM TO ME?

By KAY PARKER

*A Life inspired by knowledge and guided by love*

Humanism is a philosophy for living based on the assumption that there is no God and therefore the welfare of humanity is the responsibility of mankind living within the infinity of time and space.

There is no supreme being who dispenses justice according to one's desserts; if it were so, it would be an impossible task. There is no purpose in life other than the purpose one makes oneself, and no design other than the one conditioned by circumstances and opportunities. There is no fairness or unfairness about it—it is purely a matter of chance as regards the circumstances into which we are born.

Having accepted this, life becomes much more understandable. The eternal question "Why?", when applied to suffering, fails to have any meaning. There can be no justification for it, therefore it must be our duty to alleviate it. With the realization that there is no God to whom mankind can turn in prayer for guidance, and not only for guidance but for the solution of all difficulties, as most Christians do, comes the knowledge that good does not prevail automatically; it must be constantly worked for, not merely prayed for.

The conception of life thus becomes more clearly defined. It exists here and now for us to use.

Far from being a cold philosophy, I have found the realization of humanism to be enriching and heart-warming. For quite suddenly I have been relieved of the feeling of isolation as not quite fitting into God's world. Man's world is quite different. This is where we all belong—the good and the bad, the black and the white, the rich and the poor. In a humanist society there are not barriers, no special secret societies where one has to conform to a set of beliefs in order to be admitted, on probation as it were, for a reward in another place.

Perhaps the greatest asset to be derived from humanism is this destruction of barriers between human beings which have been created very largely by creed. "Destruction" is, of course, hardly the right word; "disintegration" would, I think, be more appropriate, because they are false barriers which fall apart with the continued tapping of reason.

## **Morality Without Religion**

Human welfare is the responsibility of human beings and is undoubtedly a very heavy responsibility embracing every aspect of life. There is an obligation to create morals and standards by which society can endure and prosper. The fact that morals have been upheld by religious teaching gives no credence to the suggestion that morals are not possible without religious teaching. They are not only possible but necessary, and stripped of any hypocrisy become absolute common sense.

Humanity's potential is colossal enough without supernatural assistance. In fact, the magnitude of its achievements on the scientific side are terrifying. But surely if we can recognize man's power we can also develop his sense of responsibility to shoulder the burden imposed by it. This is no light burden to accept, but with it comes a certainty that life has a great purpose, which I never found while trying to accept a Christian outlook of working towards some ethereal time and place about which no one had any concrete information. That, for me, was a far colder place than a humanist world, breathing the warmth of humanity with all its imperfections but with its love which can be seen and felt, can be given and received in all its aspects.

Love itself can provide the inspiration for art in all its forms. For what is so-called "divine inspiration" other than a strong desire to express some form of love or emotion in an imaginative way? I don't think we're likely to lose this unless the scientists can produce a species of human being devoid of emotion; but as emotions are often created by circumstances the scientist would also have to be able to control the circumstances surrounding an emotion-free human being. In fact he would need to be even greater than the Almighty.

## **The Good Life**

I can find no better description for a good life than that of Bertrand Russell's—that it should be "inspired by love and guided by knowledge." These few words are so simple to understand, yet so profound as to demand the greatest effort on all professing humanists to achieve the standards implied. To me they bring a serenity and understanding which I found lacking in religion.

—The Humanist, London



## PRESIDENT PROPOSES 'PEACE RACE'; WAITING FOR PUBLIC SUPPORT

### Background:

President John Kennedy went farther than any previous U. S. chief executive when he addressed the UN September 25. He committed the United States to support of a "program for general and complete disarmament in a peaceful world" and development of the United Nations as an instrument of world law. He called for a test ban treaty as a first step and negotiations over Berlin. However, in the second portion of his speech he threatened nuclear war—an approach to be expected from any major power not wishing to opt out of the world power struggle, and a reminder of the alternative to disarming.

While previous administrations have talked of general disarmament as an ultimate goal, this marks the first time our chief executive has made positively such a commitment before the United Nations.

John Kennedy is under pressure from the military-industrial complex to pursue a "hard" arms line about which Dwight Eisenhower warned in his Farewell Address. President Kennedy graphically portrayed at the conclusion of his address the decision mankind faces: ". . . Together we shall save our planet—or together shall perish in its flames. Save it we can—and save it we must—and then shall we earn the eternal thanks of man and as peace-makers the eternal blessing of God."

### Action:

Sources close to President Kennedy report he is awaiting a showing of public support before he pushes ahead on his new emphasis on disarmament, since such a course will mean resistance from powerful forces in this country. Should support not be forthcoming, he may abandon the leadership he has taken here.

Airmail letters are needed now. In view of the stakes, won't you write, and ask your friends to do so? This may be an issue on which your church or synagogue might also act.

—Friends Committee

\* \* \*

"I find the great thing in this world is not so much where we stand, as in what direction we are moving."

—Oliver Wendell Holmes

## LETTERS TO THE EDITOR

Dear Mr. Corson:

Your letter of August 17th, with check enclosed for \$7.00, has recently been received. A short time previously the tape recorded by Judge Clarke was also received. I appreciate your letter, the refund of the balance of my deposit, and wish to express my sincere thanks for your telling me that I may keep the tape.

This tape by Judge Clarke is by far the best yet received. Perhaps this is my opinion because his expressions correspond so closely to some of my own self-developed philosophy.

You asked for me to tell something of myself, and for what purpose I intended to use the recordings. I realize that your purpose in issuing them is to further the development and expansion of the Humanist World Fellowship. My thought was to have them available for the listening of others who may be interested in hearing them, which may perhaps provoke some interest on their part in the Humanist World Fellowship, and might lead to their making inquiries concerning the same. However, my principal interest in these tapes is in disseminating the worthwhile material, itself, that is contained therein, and I have certainly found much that I believe to be good and worthwhile in your tapes and publications. However, there are also some things which do not align themselves with the interests which I pursue (although these other things may also be good), specifically items concerning political and economic situations. These things are important, too, I realize, but I find I cannot devote myself to too many interests, even though there may be some relationship among some of them. Therefore my principal interest is in the naturalistic philosophy of life and the universe, and how man may better use the natural laws both to help himself and his fellow man.

I do not completely align myself with any group or organization, for I have not found one yet with which I could be in complete agreement with everything advocated by it. However, I have found good things in a number of them, and do wholeheartedly accept those. So, I am not a "joiner" of groups or organizations, but am in sympathy with any of those with which I am acquainted as far as their ideas and ideals are those in which I believe, and I am desirous of passing along to others these things when others find them to be acceptable to themselves.

My ideas and beliefs are not static, by any means, for I believe we are always capable of growth in our knowledge and understanding. I feel that I have continued to grow in this respect for the nearly fifty-two years I have spent in this lifetime, but am still subject to considerable growth.

I was born and raised in the "old time religion" (Protestant variety), but became dissatisfied with it in my late "teens". Then I read Paine's "Age of Reason," and came across some atheistic literature. Soon I was devouring everything of that sort which I could obtain. At times, over a considerable period of time, I considered myself sometimes as an atheist, agnostic, rationalist, free-thinker, materialist, or humanist. Still, I was not satisfied.

Some years ago I became interested in Buddhism, considered by some to be a religion and by others as a philosophy. I found that I had no idea as to what Buddhism actually was and had some serious misconceptions and erroneous ideas concerning it until I began studying it in earnest. Of course, there are a number of varieties of Buddhism, and many things have been grafted onto it during the many centuries of its existence. It has taken on coloring to a greater, or lesser, extent, from beliefs and customs prevailing in countries where it has been adopted. Nevertheless, all forms of Buddhism agree on certain basic things, taught originally by the Buddha. The Buddha was perhaps the world's greatest rationalist. He taught nothing of a god or supernaturalism. Prayer had no place in his teachings, but he taught that we all are our own saviors and none can do for us what we must do for ourselves. I do not subscribe to all that is taught in all of the various forms of Buddhism, but have found much that I do accept. I merely disregard the rest, considering it as perhaps the only way for those people who are not yet sufficiently developed. Whatever way one takes, according to his understanding, is the right way for him, as long as in doing so he does not harm himself or any other. As he advances he may discover another way which will then be more suitable or desirable.

Buddhism is a religion, or philosophy, of logic and reason. The Buddha cautioned his listeners. "Do not believe anything because the written testimony of some ancient wise man is shown to you. Do not believe anything on the authority of teachers or priests. Whatever accords with your own experience and after thorough investigation agrees with your reason, and is



conductive to your own welfare and to that of all living things, **that** accept as truth and live accordingly." He also told his followers to not even believe anything he said himself without applying the above test to it. Buddhism is a scientific religion, or philosophy, founded upon Universal Law. It is the only one of the great religions of the world that is consciously and frankly based on a systematic rational analysis of the problem of life, and of the way to its solution. The Buddha made no attempt to teach **why** we live, but **how** to live. The Buddha was not (and is not) a god, but he was a man, "the man who woke up." ("The Man Who Woke Up" was the title of one of a series of lectures on Buddhism recently given on television by Huston Smith, a professor of philosophy who has taught at some of the country's largest universities.) The words of Judge Clarke on his tape could very well have been spoken by an enlightened Buddhist, since all that he said was perfectly in accord with the teachings of Buddhism, in my opinion.

Incidentally, I am pleased to see that you have incorporated the statement "In Reason We Trust" on your emblem. You may not remember, but some years ago I suggested this phrase to you in a letter, and some time thereafter I noticed you were using it on gummed labels attached to your envelopes.

Please keep me informed as other tapes are developed, and especially when there may be others made by Judge Clarke.

Sincerely,

RALPH L. GOGGIN

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Editor's Note: If we add what may approximate 270 million world Buddhists to our estimated 30 million World Humanists, as estimated from John Spark's History Map of Religion, we begin to have a sizable group of the world's peoples who follow humanistic ideals, and there may be more.

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Dear Mr. Corson:

I would like to have a copy of "An American Bible" edited by Alice Hubbard. Where shall I send for it, and what is the price? Is it out of print? How large a book is it? I enjoy the Peace greetings you send us at Xmas time.

I am enclosing a check which you may use for the Humanist World Digest expenses.

Sincerely,

Nebraska.

Mrs. F. P.

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Editor's Note: We have them.

Dear Sirs:

Through the courtesy of Mrs. Mary Morain of San Francisco I received a copy of your Digest and wish to enter my subscription herewith.

I am interested in corresponding and learning about other world Humanists. Some of the knowledge I seek will be found in your Digest. Good luck on spreading the philosophy of Humanism to all who feel the need of a better relationship to his fellow man.

Cleveland Ohio

Mrs. E. A.

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Dear Mr. Corson:

I should like to congratulate you on the recent issue of the H. W. D. The articles are excellent and particularly the one by Mr. Rocca. This article gives a clear analysis of historical concepts of the religious processes by the church leaders to keep man ever in bondage and ignorance. Thank you for the good work you are doing for Humanism.

Alameda, Calif.

MILLARD A. KLEIN, Ph.D.

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To the Humanist World Digest:

I am a regular subscriber to your magazine and I desire some information.

Is it possible to obtain a list of all the Atheistic and Free-thought periodicals of which you have any knowledge?

I want to subscribe to them, the same as I do with the Humanist World Digest.

I hope you will answer my request.

ROBERT HERMESCH

7313 W. 87th St., Los Angeles 45, Calif.

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Editor's Note: Some of our readers may help this subscriber.

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Gentlemen:

I would like to have two copies of your Winter, 1961, issue because of the article which Mr. B. T. Rocca had in that issue. It is because of this article by Mr. Rocca, who is one of my oldest friends, that I had the opportunity to see this copy and hence my desire to be a subscriber.

Please send me a bill for these two subscriptions and the two copies of the Winter 1961 issue and I will send you a check.

New York.

DAVID H. LITTER

Dear Mr. Corson:

Enclosed is our subscription to two years of the Humanist World Digest plus a small contribution.

I was much impressed with "One Round Trip." It is an important thought which he raises when he says that under-developed countries—unlike the west in the 12th century—have to strive for progress economically while at the same time maintaining spirit and forms of democratic government.

Thank goodness he stresses the importance of population pressure.

Thank you very much for sending this.

Very best wishes,

San Francisco, Calif.

MARY MORAIN

Dear Mr. Corson:

I am receiving regularly the World Humanist Digest. I thank you very much for your kindness.

As a positivist, I greatly appreciate the emphasis put on the religious aspects of the artistic, scientific and practical expressions of Humanity.

I include a check for 6 dollars as my little contribution to the divulcation of the noble principles you sustain.

Sincerely yours,

SALOMON CHORNICK S.

Marchant Pereira 2363, Santiago, Chili.

Editor's Note: A greeting from far lands.

To the Humanist World Digest:

In my busy and hectic life it is next to impossible to make the right contacts of people to interest them in humanism. Three of my children married Catholics, one a Methodist, one a Lutheran. The youngest, a 17-year-old daughter, is interested in humanism.

I am finally getting around to renewing my subscription. My husband died three months ago. His impression of humanism was they were related to the communists. He didn't want to be convinced otherwise. Instead of turning to the Bible for consolation I re-read for the third time "The Mind Alive," by Harry

Sincerely,

Overstreet.

Des Moines, Iowa.

—MRS. OVERTON



Dear Mr. Corson:

Please find enclosed a check for subscription to the Humanist World Digest. Keep up the good work, especially against the Catholic hierarchy. It is time all non-Catholics woke up.

Sincerely,

HAROLD ORR

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### A New Chapter

Dear Mr. Corson:

I received your most welcome letter this past week with the seals enclosed. Also received the packet of the Summer edition of the Humanist World Digest for which I am most grateful.

By this time I hope you have been able to digest some of O. S. Neil's "Summerhill". I don't consider it in any way a bible, however, there was much food for thought. My own experiences in teaching Sunday School in the Unitarian church confirms Neil's views. Even Unitarianism is difficult for a youngster to swallow. I intend to experiment further, however. The Peelers and the Cherns agree that a different approach is needed. Perhaps our chapter can try something with our own children, based on religious Humanism.

Glad to hear about Humanists in Tucson! Perhaps we can get together sometime.

I will keep you informed on our organizational efforts next month and will order tapes as needed. My hopes are high that Humanism will go forward in this state as well as others.

Sincerely,

Arizona.

ELLIOT CHERN

\* \* \*

### WILLS AND BEQUESTS

You can help continue your support of the Humanist Way, naming the Humanist World Fellowship as a benefactor in your Will. Here is a suggested form of the Will:

I give and bequeath to the Humanist World Fellowship, a non-profit religious corporation, incorporated under the laws of the State of California, the following property (here describe property) to be used by the said corporation to promote Humanism in accord with the Articles of Incorporation through its publication and otherwise.

(Signed as required by the laws of your state.)

The Humanist way of life merits your full support.

## THE CEREMONY OF DEDICATION

"No longer do we hold that all men are conceived and born in sin and need to be saved by the baptismal process from eternal damnation. Nor do we believe that the child, in advance of the development of his own powers of choice, can be given over to any particular form of belief.

"Instead, dedication is the seal of a new and higher relationship in a wholly natural sense. The parents, in the normal happy pride of parenthood, bring their child from the circle of the family to his first contact with a larger and more idealistic social group, the church. In that the child receives its distinguishing name, sign of his own worthy individuality, with the ritual established for that purpose. It is, as it has been in the past, a solemn yet festive occasion: —a time for the undertaking of vows, and for the giving and receiving of joyous wishes by relatives and friends.

"But like the holy vows of matrimony, or any other serious pledge, there is no magic which the oath will work of itself, apart from the meaning given to it by the participants. The church stands by its very nature to aid every good endeavor; it affirms that the nature of things is love. God himself cannot make man's best without best men to aid him.

"It is just because men are so highly responsible that they need every possible bond and encouragement to good action. This the church still provides in fullest and most unselfish measure. To have a child dedicated is to give him his rightful heritage of sacred influences, linked inseparable with the name which is the seal of that relationship. For the parents or guardians it means to take upon themselves most seriously the highest human obligations—those of the spiritual development of the new life in their care: obligations which, as the years pass by, no institution other than the church can help them so adequately to fill."

—Griswold Williams,

**The Meaning of Dedication in the Free Church**

\* \* \*

### Editorial

Blindness toward the duty of thinking is characteristic of the most devoted people of all religions. Indeed thought is downgraded in favor of uncritical feeling.

—H. S.



## THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship is a non-profit, religious organization devoted to the extension of religious Humanism. Its activities are financed by the procurement of memberships, voluntary donations and legacies, all of which are income tax deductible. Included with each membership is your subscription to the Humanist World Digest. Won't you join us?

Like all liberal magazines, the Humanist World Digest travels a rocky road and our only support is from our subscribers and the extra contributions they can afford. This is a compelling job. Our subscribers are our only angels.

You can help the missionary work of spreading the light of the Humanist World Digest where darkness has prevailed by—

1. Paid Holiday Gift Subscriptions to friends and other worthy people.
2. Advance payments of your own subscription.
3. For those who can, an extra gift contribution.
4. We will appreciate lists of those you think might like to know about the Humanist World Digest.

Why not do it now?

The inscription on an old Egyptian Sun Dial read, "Is is later than you think."

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### MEMBERSHIP AND SUBSCRIPTION FORM

Please enter my membership to the Humanist World Fellowship including my subscription to the Humanist World Digest.

☐ \$5.00 Regular      ☐ \$10.00 Contributing      ☐ \$25.00 Sustaining

Please enter my subscription to the Humanist World Digest in my name as checked.

☐ 4 issues \$1.50      ☐ 8 issues \$2.75      ☐ 12 issues \$4.00

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**1011 Heinz Avenue - Berkeley 10, California**



## 'FATE IS WHAT YOU MAKE IT'

"The qualities required are endurance, perseverance, patience, a firm grip on realities, careful imaginative planning, a clear awareness of danger and awareness of the fact that fate is what you make it."

These are the words with which Dag Hammerskjold described the qualities needed to be an effective Secretary General of the United Nations.

And these words well describe Dag Hammerskjold . . . except that one would have to add more words . . . brave, reserved, modest, gentle, tolerant, devoted, tireless.

It is typical of this great man that he did not use these words . . . he lived them.

We have to be grateful that the people of the world had him for eight critical years . . . that he selflessly created the pattern for his successor . . . that he greatly strengthened the UN through his accomplishments and character . . . that he never bowed to the strong or turned his back on the weak.

Most of all we have from Dag Hammerskjold the tenets of a great faith . . . in people . . . in the future . . . in democracy . . . in a decent world where the strong are wise and the weak protected.

In his living and his example he proved to us what we must believe, if we are to survive . . . idealism is practical, workable, achievable . . . that fate is what you make it and it can be good.

Our future turns on our ability to accept and live this great man's faith in mankind.  
—The Federalist Newsletter

**STARR KING SCHOOL FOR THE MINISTRY**

**2441 LE CONTÉ AVE.**

**BERKELEY, CALIF.**